

• FIRST **ASHT.AKA**—FIFTH
ABHTAYA.

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skilled in sacrifices, knew the doors of
the (cave
•where) the treasure (their cattle,) was
concealed :-

for thee BAHAMA discovered the
abundant milk of
tie • kine? with, •which man, the progeny
of MAXTTS,
still Is nourished.*

9. Thou hast been fed, (Aetfi, with,
oblations),
ever since the ABITYAS, devising a road to
Immor-
tality ? instituted all (the sacred rites)
that secured
them from faHing₅^b and mother earth,
Ai>m, strove,

^a These circumstances are stated, in the text,
absolutely, witli-
out any reference to the instrument, or agent.
The Scholiast
supplies "*Jigni*, by thee, &c.;" but the completion
of the ellipse
is consistent with prevailing notions. The sun,
nourished by burnt-*
offerings, is enabled to send down the rain which,
supplies the
rivers; the *Angirasas* recovered their cattle, wjien
carried off by
Bah, through the knowledge obtained by holy
sacrifices; and
Indra sent *Saramd* on the search, when propitiated
by oblations
with fire. Hence, *Agni* may be considered as the
prime mover
in the incidents.

¹³ It may be doubted if either of the former
translators has given
a correct version of this passage. Eosen has *Qui*
mnstas luce des-
titude® per nodes stan-t: M. Langlois has *Qui s'eleve&tj*
* * *assurant*

la- mavcJie de (Vastre) voyageur. The text has *yevismd*
steapatydni,
 interpreted, by *Say alia, sobhandny apatanaJietu'bhiLtdni-*
ihQs& which
 were the prosperous causes of not falling; that is to
 say, certain
 sacred acts, srhich secured, to the *Adlti/a*^ their
 station in heaven ;
 or, that immortality the way to which they had
 made or devised.
 This interpretation is based upon a *Taittiriya* text: "
 The *Adiiyds,*
 desirous of heaven (*suvarga*, or *swargd*), said, * Let
 us go down'
 to the earth :? they beheld, there, that
 (*thafirinsadrdtra*) rite of
 thirty-sis nights : they secured it, and sacrificed
 with it" It is
 to this, and a similar rite of fourteen nights,
 connected with the